

M1942

Tuesday, 13 October 1970

BARN

Mr. N Norelco #175F

Group I

MR. NYLAND: Including tonight, six more Tuesdays until we've reached the stopping point. Only stopping a few activities and continuing with the rest. Stopping with my so called advice, and relying on your own momentum. I think that different people will consider it differently, of course, for themselves, and what will come out of it, we'll have to see. It's a question what has this year actually given you or what have you been able to ~~extract~~ ^{extract} from it. How much is added to a foundation of Work. After -- after, when we ^{you} don't have Tuesdays any more and I cannot then talk about my impressions of the Monday evenings or Thursdays, the two meetings then, I will have to find different means of communicating. Which I think I will do by means of notes or perhaps by some small tapes. We'll work that out. I do believe it is necessary to keep in contact with your expressions. I hope that the groups gradually, will become sufficient. Sufficient for the maintenance of your interest. ^{you} We may not be entirely clarifying in detail about work and what is exactly what, because there is ALL AND EVERYTHING to read and you have a few tapes to listen to. It will be to some extent a relief, for me. My days are still too filled at the present time. And it is sometimes perhaps interesting to see how I consider interruptions. And that every once in awhile when I get a buzz or a telephone call and

I'm in the midst of something that my voice is perhaps a little too irritable, and sometimes it seems as if I lose my patience, or perhaps it doesn't always seem that way, perhaps it is so. I have a great deal of patience. I've always had it, up to a certain point. I always say I am 80 percent patient but the last 20 percent are terrible, because then I have really no more desire to be patient. And then I expect that people have had enough chance to understand and why should I keep on repeating. Perhaps it will not ever come to that particular kind of a point. Every once in awhile I'm tempted. Getting a little older, it applies to me as well as to everyone else, every day a little older and for me probably a little closer of course to the end of my life. What will, the next years if there are, a few more years available, what will they bring? And haven't I said enough, or done enough, or don't I believe myself, that as far as the fulfillment of a task on Earth, that it is sufficient? Or that my conscience would tell me, why not forget about it? Why be further interested? I do believe Gurdjieff, in the last period of his life, had that feeling. He could then, perhaps be, benevolent, he could afford it. I do not know exactly if the ^{space} ~~space~~ of living and his attention to people, if that changed. I do believe he became more and more drawn within himself. I don't think that his death was a surprise to him. To some extent of course, this is speculation. I only mention the fact that we will stop Tuesday, so that you become more alert. That is that you try to extract more, if you can. There are certain limits of the ability of extracting certain things. It is not in direct proportion to your wish. The wish can make it vibrate a little bit, go a little bit out of the balance of your own equilibrium as a personality. What really counts is the capacity, for you, as for all of us, to be able to work each day just that much, and the next day, a little more, and that the speed of such changes which then take place is definitely bound by another kind of a law,

which we don't know. We try to find it all the time by wishing every once in a while to speed up or to concentrate. Or to come to the conclusion that now we must do it because, tomorrow we can not, and you never can tell where we will be tomorrow. But that does not help it. The capacity of an engine is limited, ~~and~~ even of a conscious engine is also limited. There are limitations to the body on earth, and as long as there is breathing there is limitation which is designed by earth to keep holding on to you as long as Mother Nature needs you. And then perhaps at a certain point she has to give up, either, that she realizes she has extracted enough from you, or that also Mother Nature realizes that there is another kind of a law, superior to her, to which she has to submit. Of course I believe in the last, statement, in that kind of a law, ^{because} I think, that Mother Nature already receives a great deal, and that if she needs more, ^{she can} ~~the multiplied~~ people, who will do, exactly the same as each other person is doing, and that for the development of a man, it is not necessary anymore, to pay for Mother Nature. What a man does when he works, is to utilize, his body in exactly the same way as Mother Nature is using it. The only difference is that he speeds up the process, and if that can be understood then we will know that Mother Nature cannot prevent us any longer if one wants to Work and become conscious. Because we keep on paying with our own body. We keep on with our unconscious states, we keep on performing, on the Earth. I believe this kind of a concept is not always clear. When we talk about 'I', we talk about something that can exist together with that what already exists, and one must not make that sharp distinction as if this 'I' takes the place of unconsciousness. It doesn't at all. After a long time unconsciousness is replaced, by conscious ~~x~~ states, and a feeling is replaced by an emotional condition which is conscientious. But during the long process of Work on

oneself one remains unconscious. The personality is constantly there, and is constantly, you might say, present, to this attempt of creating something of a different kind of a nature belonging to different laws - the laws of Great Nature. Sometimes one says it is parallel, but it is not too good an expression because there is really no line as yet of continuity, there are still too many moments which are divided by spaces, and that even if sometimes there is a realization of something else existing, and even if that continues for just a little, it is only such a short, little bit of a line, that I don't want to call it even parallel to the existing line, which is so well established and is so heavy, and so thick, and it really overshadows the existences of the little points of moments, and therefore I do not consider it parallel, but it is existing, co-existing, and the emphasis still remains on one's unconscious state, and the desire to create 'I' is, sometimes so small, and sometimes needs much more energy. And the energy goes into the ordinary existence of the body with the thoughts and the feelings. How to overcome these kind of states when one says I have no desire or no motivation. It is not that you can talk to a person then and say - but you have to Work, because it's exactly what they say to you, that they cannot Work. So don't talk about Work. You have to talk about their ordinary states. You have to explain to them why they cannot Work, and it is logical they cannot Work, and logical they should not even at such a time make an attempt, because they have reached a condition. And the condition means that they there, at that time, in that condition have no thought and feeling for the hereafter or for a development of themselves, because they are taken up by the requirements of unconsciousness, and even in that kind of a state there is very little of a thought or a feeling which even may remind them that at the time at some time before they have had a motivation, but that isn't there anymore. And then it does

not help to tell you must continue to create an 'I', and you cannot tell them continue on the same road because they are not on any road. When they are engaged in that way even with the best of their intentions and they experiences certain results of an emotional or intellectual condition and are reminded of something a little different from their ordinary existence, don't tell them to go and continue with that. The only time you can tell them, if, you can understand that was actually an attempt at Work, on themselves and the creation of a different kind of a condition which contains ~~an~~ an objectivity of some kind. When there is no objectivity noticeable, they are not on the right road. And don't tell them they are on the right road. You mislead them. There is only one road that we can travel, and which has to do for the -- with the development of man as we understand Gurdjieff. That is that there is an indication, of a different kind of level, compared to the level of ordinary life which belongs to earth and which has its ups and downs and intensities of feeling and sometimes realizations of the mind but which have nothing to do with an objectivity, which is a translation of their impartial behavior in the terminology of an experience. And don't mislead people. Keep on telling them there is one road, which means to become free from yourself. This road is intellectually in such and such a way and it can be explained. That road means emotionally that there is something else to which I will yield because that what is something else has that property. It is not a question then of describing 'I' it is a question of describing themselves, that there is in them this kind of ^{intuition} ~~intuition~~ which although free from an intellectual determination is still of a certain quality 'out of this world'. And a great difficulty in going into an emotional direction is then one forgets completely, the necessity of disengagement, of not wishing to be identified and to try to understand impartiality in the midst of a total partiality as

indicated by an emotional state. It's far better to have a moment of Self realization in which everything drops away, and then at least for that one moment there is, freedom. If this did not mean freedom from the Earth, freedom from manifestations, freedom from ones body, one never would understand the fact of death. And always bring it back to that kind of a condition where they can understand what it is, impartiality, to a dead body. When there is no life in a dead body it's a corpse, there is impartiality. Your thoughts of course can again imagine that it is alive, or it can remember how it was, when it was alive, but the moment of acceptance of something that is cold and it has no more life in it, is impartial, and you have to come to that conclusion of absoluteness. And it is for that reason that one must emphasize what is the motivation for all this kind of work, to become free from oneself as a form, because the form dies. So don't, I say again, mislead them. It happened a few times last night at the meeting. It is wrong. We don't talk that language. We don't talk the language of some religions. We don't talk the language of high emotional states. We don't talk the language of a Saint, not even of Yogi, not even of a Fakir. We talk a language of a man developing to become harmonious and in the harmony, of a unity, reaching his freedom. And freedom is ^{the} an important word to be used when you want to talk about impartiality and also about simultaneity which usually is forgotten because I haven't heard that word expressed, as yet, in the meetings. And still how important it is if once one can understand it, the observation process, the necessity of the registration of that existence of myself as life in a form, by using the form to remind me that I am alive and I remain unconsciously alive in my manifestations. And I constantly, when I am reminded when I see as it were the

manifestations go on, and I have in my mind that kind of observation in an ordinary sense, that then gradually I try to make out of that kind of observation something conscious. There is an unconscious observation, of course there is, there is a thought about myself, there is a remembering, a memory of myself. There is a hope for the future in myself, all the time taking place in my mind. I'm not a fool. I'm not such a fool that I don't know I exist. I have existed, I hope to exist tomorrow. I can come to the conclusion that I must exist now. Only I don't draw that conclusion with my mind. Simply I accept the fact that I have lived, ~~And~~ that I now continue to breathe in order to live a -- a little more. My mind is not adjusted to that kind of a reception of that kind of impression. And one can verify that for oneself. When is a moment? When a moment is, it's gone. My mind can not contain that. In the way it is made up, it is limited. In the way my feeling is made up it is limited. It cannot even, conceive of an idea in an emotional state of a higher level of being existing, because I have no way of contacting it. It comes to the same. I say that it doesn't exist, because I don't have that language, for my emotions. Everything of my personality indicates that I have no language. I say my mind is incapable, so is my feeling, so is my emotions. Why emotions? Even if I say I pray, it is still limited. Simply because the body is used for the language. And the body is Earth. And for that reason I remain identified with the Earth and I'm not dead to the Earth. That would be the meaning of impartiality. So for that reason I need something else that starts to function, by the grace of God I ask, help me to create, something -- I give it a word. I say objective faculty. It cannot start to function in the beginning to its full extent. I have hopes it will grow.

The difficulty is always -- last night question of sensing. Why in God's name is that not understood as yet? How often have I explained that sensing belongs to the unconscious state of a physical body and a mind? And as such it has absolutely nothing to do with Work and it will never lead to Work. How often have I said that? The reason why I wish this sensing to start, is simply so the body can be satisfied to have that kind of an attribute, when the emotions gradually are separated from it. In their search for a language, they are now hampered by being too much tied down to the body and when I continue to work I make a little change and separate a little bit of this emotion from, a state of my body as a result of an emotion. And the language is taken away and the body would be lost without the emotion and for that reason I want to give the body something. I said here, here is something for you, you can sense your existence. It is not at all impartial, and it is so completely identified with the body that it has absolutely nothing to do with Work. What it does is to teach the mind, to have a relationship with the body and record, the existence of the body, but it is not recording it in the sense we mean it when we say, 'Work on oneself'. That's an entirely different introduction of impartiality. In sensing I am completely identified. I send attention to my right arm. I receive from my right arm that what is returned which becomes a registration in my mind, also that my arm exists, but I don't make any attempt, not to describe the arm, I like my arm the way it is, I even say, it's cold, it's warm or whatever the condition may be it produces in me a sensation, which I use to express by means of my feeling, but in sensing I keep my feeling out of that. I want to give something to my body so that it can exist and knows its own existence. In that process the mind learns something. It learns to give a certain kind of an order, a command, to my body, so that then the mind starts to function as a superior

center regarding the body and in sending attention to the body, which the body must receive and return. It makes that what is mind a little bit more positive. That is the only advantage, which afterwards, could be understood when one talks, about a certain section of the brain, observing a certain part or the totality of my body. Then I understand that relationship of my mind, of a certain section of it giving a command to the body, to be observed, and to receive from that what is being observed information which I then, in impartiality -- because that part of the mind functions impartially -- in impartiality is recorded and also is deposited in my memory and I call it an absolute fact or a fact that I get as - try to make as closely to an objective fact in all absolutism. Why not understand these kind of things now? And why when statements are made don't you stop them? I, cannot understand that. . . not even in the aftermeeting! Sit on each other! One thing that you have to learn particularly in the nucleus, is when you bring up things together, and there is a little difference of opinion, fight it out until you all agree! And if you cannot agree, write it up as, a problem you don't know, so that you can ask me. Maybe I can tell you. I haven't heard that yet. There is no reference as yet to the thousandths of talks we have had. Why? Why do you think you have to do it all by yourself? Isn't it necessary that you profit, by the fact that I happen to be here and talk about Work? Why so quiet about it? I mean for that purpose, and only that purpose, to try to tell you this is Work, and this you can try, and if you try and you verify it you will believe me. That's all I wish and it's all the aim I have. You as a nucleus are not alone. You are dependent on me. You are dependent on Wednesday evening. You can make references to it. The Monday evening, the group is not a simple group by itself. Neither is Thursday. I will insist that whatever talk there is going to be also in the future regarding Work, that I know about it.

I will insist that it is going to be correct. (Coughing) When the question comes up that I've made a remark, that certain statements were wrong. Of course, some are wrong. You cannot help it. I don't blame you for that. But it's not up to me to tell you what is wrong. When the nucleus works together they find out because there are six or seven people and different minds and have different attitudes and different ways of interpreting and they have to start to agree, to become one. You cannot expect to have, not even the knowledge of what that I happen to have as experience. I'm a much older man. And why is it so difficult to profit by it? Leave that to Ouspensky that he doesn't want to mention Gurdjieff, and only says G. I quote from Gurdjieff time and time again. From Orage, or whatever I think Ouspensky said it was right. I have no hesitancy what-so-ever. You are part of this group here and the Barn, the Nucleus. So is Peter's group on Thursday. I will suggest to Peter to have a Nucleus, because Peter must be careful, not to express too much too intellectually. There has to be a good balance between feeling and intellect and it does not make any difference that some people who may not have had that kind of an experience, that they cannot say it, it's logical. They shouldn't say it because it would be hypocrisy, but it does not mean it's the only way by which Work should be explained to a variety of people. I will ask Peter to select a couple of people with whom he can work also then having an aftermeeting and I would like to listen to their discussions then. Otherwise I have no fault to find with it and I have no fault to find with your Monday meeting. And surely not with your aftermeeting last night, because the task I gave was very very good task. It was extremely difficult, but in listening to it, I could feel^{it}, you remembered it, and you were very hesitant sometimes. And of course the experience of that kind of a task. It is so difficult. You start out with a wish, you have it

in the first word, and then your mind, your ordinary mind takes over of course, and then it drops and you remember and you bring it back and it drops again. Thousand times during the evening. That's exactly what I want you to find out, how difficult it is to maintain, even if you talk about Work. What is the result of even that in your consciousness, your ordinary mind, talking about Work, even that doesn't help, to maintain something that is objective. Simply because the mind as it is is incapable, and it cannot on it's own create objectivity. The mind does not create an objective faculty. The wish. It creates the form as an entity and then begs, for mercy, from God to help to put life into it that belongs to God or a higher level. Don't make a mistake that your 'I' is already so similar to God. It isn't. It is just a little bit, one or two rungs higher than where you are on the ladder. That's all. But it's more than enough, because then you can climb up at least one rung. Don't be too hesitant to talk about 'I' and such terminology. And don't be hesitant at all to introduce something of a higher spirit or nature when you want to explain that we are nincompoops on Earth, that we really don't know a God damned thing, **Which** is the truth. And that we are striving to find out and get wisdom. Which is of course logical for any one man, who wants to free himself. I say it makes me every once in awhile a little bit discouraged. I have to admit that. How many times have we talked about it, and still how little reference you make to it. You can, you can blame me, **b**ecause if that is a fact I have not given you enough, of that kind of a thing, and maybe, you start to compare it, with in the beginning, when of course I was, theoretically explaining in order to establish a language, and it only later I dared to go out and make it a little bit clearer in an emotional direction to give a depth, so that then of course you could perhaps take

it a little easier, and that I now am returning to reassure you of the necessity of exact language and that it has to be understood clearly otherwise, otherwise I hope to, I don't want to tell you really, I must say it though, it's all for nothing. If you just talk a little bit your head off, it is just for nothing. Nothing is built with that kind of a language. No Keesdjanian body above the fa will ever be created with these kind of a bricks. They are just stones, they are absolutely no good for digesting. It has to have all the time the quality of what I call freedom, an objectivity in the midst of this subjective world. In the midst of yourself and say it, in such a simple way that it can be understood. Work is that kind. One can lead up towards it, but don't think it is it, and don't tell them to go on in the same direction when you haven't indicated the direction. What is it? Maybe you don't understand it yourself? Someone made a remark that is -- about something and then the sensing and then leaving and go on beyond. It wasn't understood very well. If it is meant to go further in a progress of development it's all right. But it's exactly that what is needed in Work that the body can stand on its own. And some times sensing does not come in the beginning of work. Sensing comes really after Work has worked out a little bit and when there is already a little separation between an emotion or a feeling and your body and then there appears a requirement for the body to learn how to sense. It is not starting out with that. It's not to be given as something that is an exercise in the beginning when nobody really knows what it's all about. Leave it alone, tell them, "Work". Active. When the mind is a little bit too much, reduce the activity of the mind for heavens sake. What is simpler? When you walk a little too fast and you can't have any 'I' with you, go slow. Stand still. When you talk too fast talk slo-o-ower-r-r. I've told about draining. Drain. Get all the God damned stuff out of your mind. Sit quietly. Drain

your body. Drain your feelings as much as you can. How often I've explained about the kind of 'as if a liquid', draining. Muscular tensions, let them disappear. Just keep on going like a little lung, that's all. I always use the word [tude...?...], it's a Hungarian word for lung, that's all it is. Just a little breathing apparatus. That becomes then a human being when he wants to have a relaxation in all three centers and then, the energy not being required for so much detailed work for a personality, is a little left, for the wish, so that something then can be created out of such energy and that the body in its very small way of being just a lump of flesh can lift its index finger and that can be observed. What's the matter with giving them a little ideas. Sit in a chair. Close your eye. Try to become aware of you, existing, sitting there. How often have I told you that? That in the beginning when you close your eye, you have a memory, of how you were, that was still coming from your eyes. So maybe it's not entirely fair that that kind of an alertness goes over into an awareness. It may be still mixed too much with memory. Then I said move, a little. Also that, may not be entirely awareness because one remembers, the body does, certain movements of sp -- of muscles and then I am identified with it. And then I said, twist. Contortion. Such a thing you've never seen before with your eyes, and don't open them. And then there is a conclusion you must reach that your body exists, and then the freedom from the contortion which may even be a description, can lead you to a concept of awareness of yourself existing, as a body, with life in it. Why not give them little tasks like that? Why go off into all highfalutin nonsense? Don't talk too much about it. Not in the beginning. My meetings up to the 300 or 400 series were very very simple, and I gave them task after task. And they had to report on it every week, next week. Why

make it complicated? Because I make it complicated in the 15, 16, and 1700 series?

Don't use that language. Just the simplicity of your own experience. OK, John.

SIDE TWO

MR. NYLAND: I'm trying to explain that Work is simple and when it is explained, it has to be explained simply. And you must not be caught, and you must be very much alert. That when something starts to smell that is a little too far gone and is no good. What was it? Mind and feeling. I said something about it on a Sunday or Saturday, someone heard it. What for, do you think you can explain that and even utilize it? You haven't even any idea where your mind stops and where your feeling begins. And don't philosophize about it. We're all just ordinary little bits of human beings. I give you sometimes explanations of what actually is happening, but don't make it happen because you can't. You have no language of your mind. You have no language of your feeling. You can't even talk to them. They don't even want to do what you tell them. The language you know is guided by your body, and the words many times are formulated as a result of manifestations. There is very little thought, and you have no way of explaining a language of thought to your thought. That of course a mind and a feeling will gradually become one, and unite, and agree. The whole idea of the --the Enneagram or the 3 Body Diagram, is that there is parallelism. The idea of the Enneagram is that there is overlapping, so that processes take place at the same time, so that when the Soul body, the intellectual one, is being made - do, re, mi - parallel to that is sol, la, si. Of course consciousness and conscience work together. But to get a state like that in an unconscious state, on Earth, with all the different thoughts in your brain, where your feeling has

nothing to do with it, and only criticizing it a little bit, or even saying by intruding, “I like this thought or I don’t like it?”. There is no agreement. I’ve said before that in an unconscious state, it is sometimes possible for the 3 centers to be united in a common attempt and aim. To be busy as it were - with your head, your hands and your heart, but it happens so seldom. And then it is not that you make them go together, it is there because the 3 are willing to work together and to join as much as they can. And impossible even to join because they are not equal, they are all undeveloped in their way, they have no language. It’s still is a Tower of Babel, between 3 centers. In an unconscious state they will run away, again after a little while because they cannot build that tower, and before you know it your so-called concentrated effort is gone. That a man of course, when he Works, is in a different condition, and that then gradually because of consciousness and conscience that what now goes as mind and what goes as feeling and so-called a little better emotional state, will change as a result of the existence of an Objective entity in each one of the centers. That gradually the understanding also will dawn on the physical body, what it is to be free. That the freedom for the body, by itself, is taken over, by two other functions of the mind and the feeling, then telling the body, and upon the authority of those two, the body is willing to submit and loses it’s own wish. Try to understand a little bit more about that, and stop such nonsense. Tell them they don’t know what they are talking about. All they have to do is to take a shovel in their hand and to see if they can shovel some dirt away from one place to another, and if at that time something can actually be awake and aware. Even the shadow that one sees of oneself one is identified with. It’s not a good example. All it can give you is that it is so called ‘present’ to you when the sun shines. No longer than that.

And that really doesn't mean anything, because that is done by looking at it and the usage of your ordinary sense organs. And it is far removed from Work. I can have a watch in my pocket. It's just as good. It's always with me, but it doesn't remind me of Work, unless there is something that I do. The wish for Work comes of course from ones inner life. It comes ^{as a result of} ~~by~~ being affected by certain things in the outer world. It comes from certain thoughts and feelings particularly when one starts to recognize what one really is. And the motivation for a man when he has no desire to Work, and when he reduces every activity to a minimum and even then has no desire is simply as an answer - go out and work in an ordinary unconscious - if you want to say stupid, dreamy, sleepy, kind of a way. Go ahead and work in the world. Go ahead and live your life. Don't bother about this Work. When you really see that you are doing that there will be a chance, you will remember, and at that time you will have a wish. We are constantly giving too much attention to ordinary little states which are a little different from the usual one. We consider many times these kind of a state on the part of ourselves as a result of Work - it is not true. Many times hysteria and things of that kind are no good. You would have them in ordinary life, you have them now. And I'm getting sick and tired. When you have such states go out and walk around the block and stand on your head, drink a glass of water, do almost any kind of a thing. Become active but God damn it, don't give in to such states. Come get hold of yourself. What is wrong with it? Thank God you're still alive, you can breathe. Take a deep breath. Say a few times, "I am," and mean it. And stand still and come to yourself - don't complain. Don't blame other people or conditions or even excess work or what. Work until you drop down, until you are actually so God damned tired that you must sleep. Do make such efforts like you do make them, every

once in awhile in an unconscious living when you have to earn your living and certain things have to be done. You work don't you? When you are poor and you have to earn money. You remember in Firefly, the little story when your little child needs milk and you've got to get it, and there is a snowstorm and the snow is way up, practically to your chest, and you've got to get out because - and it doesn't matter that it takes you two hours because your baby is waiting for milk. And a little trip that otherwise would take you ten minutes you Work, because you have an aim. That's what I mean. If you understand what an aim is it can really enlighten you and [begeister...?] you, it can give you an impetus. If you come to a group don't depend on the group, you come because you want to be inspired. You will find that, if you are open enough to it, you want to work on yourself, you come with that otherwise don't come. If you want to leave -- live your ordinary life in an ordinary way go ahead and live it. I would almost say who cares? You have to care of course. Don't rub it off on someone else. Learn to stand on your own feet. I say this some times to myself, I'm not a wet nurse. I'm not here to help to educate you. I'm here to help you to guide you. When you want to go in a certain direction I may be able to tell you which direction you might have to go for the development of your inner life. But I emphasize the nex -- necessity that your outer life is taken care of in the best way you can, in accordance with whatever your abilities are. It is all right to talk about ordinary life but when we talk about it it has to have a relationship towards an attempt I make to wake up. I don't want to talk about sleep all the time and I don't even want to talk about the dreams in my sleep, unless I can find out what is the meaning when I dream, finally, that I wished I would wake up. Then I wake

up and I find myself asleep. That's good, because then I know what I am. You understand I try to tell you, I try to -- I try to tell you something very important for your life. I try to wake you up. I try to make you sit up and take notice of things that are around and are opportunities. Of the existence of a group which exists for you, and you exist for the group, and a meeting which exists for you when you come and want to have something to remind you and you come with that what is within you that can be reminded. Don't come here with nothing. Don't come here sitting like a sponge and soak up, and hear me talk. ^{I've} I'm (...I have?...) no interest in that. I want you, to do something that is if you are a sponge and if you are full of water, I want you to squeeze it. I'm not going to squeeze it for you. It's your affair. When you think you make mistakes and you cannot agree you can find out. And you study, and whatever there is allowed, maybe that you are busy with your ordinary daily life. It's possible of course and then you cannot do it. It's all right you cannot do it. You wait until you can. You find out when you might be able to do it. When you can take an extra, fifteen minutes maybe, off your meal, and just, take a little sandwich and then sit quiet for fifteen minutes, or take it off your early morning sleep or sometimes in the day, even when you sit in an office, go to the washroom and sit on the toilet for fifteen minutes. They won't ask you where you were. If you want to Work. You understand what I mean. When there is no desire, there is no use talking. If you feel you don't need it then don't come. But if you do come you will hear me tell you that it is necessary. It's like a prophet, it's like Cassandra telling you about Troy. It will fall. You, that body of yours will fall to the ground. Time is still - now, now - not too late. Don't wait too long. Like Jeremiah, there will be a time for tears and the widows will sit at the graves. Try to

remember, what is your life worth? If you can, what is the purpose of considering it even. What can you do about it now, or a little later to make up your mind, now and maybe tomorrow. If you wish, you write an I-owe-you, to be payable to you in three months. So that now in three months you have the time, to prepare, so that after the three months you will be able to pay, with your blood maybe, with your wish actualized. Even if for some time you say I have to be unconscious. I cannot work. I am too busy. I am to this that. I am sick. I have a headache. I'm lazy. I don't know how. OK, say it, say it aloud. Shout that from the housetops, so that you hear it, even you yourself hear it. Then then go around and do your own business, and do it, and do it as well as you can, as well as you can unconsciously. Keep on going. Stay alive at least. Have a little ambition to do certain things more or less the way you think it ought to be done or perhaps that you discharge your responsibility. But then there comes a time after three months and the I-owe-you is presented to you and you have to pay. Sounds so dramatic doesn't it? It sounds as if I'm so angry. It sounds as if I lose my patience. It sound as if I don't want to use words unless I can mix it with a hell of a lot of emotions. Why do I really want to you -- want you to wake up and to be aware? Why do I think it is necessary in this day and age of this kind of a civilization, where there is no more desire, really to speak about, when all the different things you have known gradually start to disappear. When you look for an honest craftsman you can't find him anymore. Where everything is cheapened and cheapened in order to make more and more money for less and less effort, and more and more machinery so that you can sit and just sit in front and watch a little needle. And you, what will you do? Sit, sit. And of course I know it is not always that way. You're some times quite ambitious. But many times it's for your own selfish

reasons and include now for that kind of a selfishness a little bit of a study of your soul, not someone else. What will you do with your Mother or your wife or your Father or the family when they ask you; what can you do for me? Supposing they say, I'm old and where are you, still young, what can you do for me? I've done something for you. Your Mother particularly, carried you, taking care of you. Haven't I? Have I always been a bad Mother? Your friends, you many have forgotten some. Your teachers, maybe, you didn't like them. In general you know, your life, you know it better than I do. I think you have to consider it. You have to see what you can do, but always honest. That kind of truthfulness. That way of not letting things go by the board and when you are afraid that maybe you didn't know exactly how it was, will you ask? Ask your confraters to tell you what is wrong, and then if it is admitted will you please, change yourself. So that next time you don't make the same kind of a mistake. If you're convinced that the other answer or concept is better than yours, then you must change and don't be insistant and remain prejudiced. How will we ever grow, how can you maintain yourself, how can you honestly wish for something that is as a development that can be kept at least for a little while. That perhaps your children can profit by it for a little while. I don't see this as a millenium, don't ever think I'm that kind of a fool. But there is something that I believe could be kept going and it could be more than just a little pilot light. You have fuel enough, you could put it on the fire. I think there is a firefly la -- fireplace large enough for many people or even a fire you build on the, on the ground with moonlight and you sit around it and perhaps even you tell stories - Antonio, tell us a story? And Antonio sits and he says, [✓]Yes, I will tell you a story, and he scrapes his throat a little bit and he said, "Once upon a time they were sitting in the fire

place, and there were alot of people around it, and one of them said, 'Antonio, tell us a story' and Antonio said, 'Yes' so that Antonio, he started and he said yes, you know once upon a time several of us were sitting around a fire and there someone said please, Antonio, tell us a story and Antonio, that Antonio, he said, 'Oh yes I will tell you.'

You understand what I mean? Keep things going. Keep the fire, that kind of fire. Keep it alive, and tell each other stories, of future aims, if you can.

Good night.

END TAPE

Transcribed: Deborah Menzell 3 August 2003

First Proof: AB 12/6

Second Proof: _____